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Euripides is perhaps rightly censured for introducing as a speaker of the prologue a character who takes no part in the action of the play after his disappearance at the end of the monologue.

We do not know what Euripidean critics Miss Spring has in mind as having censured Euripides for this practice, but to do so is to censure him for a procedure which he follows only in three of his sixteen plays, counting the Supplices, which has a monologue as an opening scene. This is, therefore, rather meticulous criticism and does not do justice to the poet. In the *Alcestis* and the *Troades* the speaker of the monologue remains for the ensuing dialogue. In the *Medea*, the *Electra*, and the *Supplices*, a secondary character of the play is the speaker. In the *Bacchae*, the *Helen*, the *Andromache*, the *Heracleidae*, the *Hercules Furens*, the *Phoenissae*, the *Iphigenia in Tauris*, and the *Electra* the formal monologue is spoken by a principal character. Only in the *Ion*, the *Hecuba*, and the *Hippolytus* is the procedure found for which Miss Spring would censure the playwright. In the plays of Sophocles, there are only two protatic characters, *Athena* in the *Ajax* and the *Bondwoman* in the *Trachiniae*; and they carry on dialogue with principals. On the other hand, in both of the plays of Aeschylus which open with a monologue, the *Agamemnon* and the *Eumenides*, the speaker of the monologue does not appear again.

These are facts that should have been brought out by Miss Spring, for the effect of expository scenes is greatly altered by the identity and the importance of the characters. Thus the opening of the *Antigone* is much more dramatic with *Antigone* and *Ismene* giving the exposition during a dramatic conflict which constitutes the exciting incident of the plot, than it would be if *Ismene* and a protatic character gave the necessary information in mere narrative dialogue. Miss Spring should also discuss more fully in regard to each dramatist the question as to whether the exposition is, as it were, a mere protatic scene or is combined with an event vital to the plot, as it is in the *Antigone*, or is a striking incident not in strict causal relation to the ensuing action, as in the *Agamemnon*. Thus, while there are many interesting pages in this essay, we cannot say that the study of exposition in Greek tragedy is exhaustive.

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DONALD CLIVE STUART.

Greek Ideals: A Study of Social Life. By C. Delisle Burns. London: G. Bell & Sons (1917). Pp. 275. \$2.

An ever-growing interest in interpretations in English of ancient Hellas is shown by the wide popular appeal made by numerous books which have appeared in the last few years. It seems worth while briefly to mention some of these interpretations, which are intended not so much for the Greek scholar and the Greek student as for the intelligent public. And I am not now thinking so much of the interesting accounts of the astounding results of archaeological excavations in Greece,

in Asia Minor, and in Crete, as, for example, the work of Schliemann, Dörpfeld, Evans, Hawes, and many others¹.

Special studies have been numerous; e.g. for Homer, the books of Lang and of Leaf²; in antiquities (largely private), the brief, but comprehensive, *Life of the Ancient Greeks*, by Gulick (New York, 1903); in education, the books of Capes, Drever, Freeman, and Walden³; in athletics, Gardiner's useful book, *Greek Athletic Sports and Festivals* (London, 1910)⁴; in economics, Zimmern's valuable work, *The Greek Commonwealth*⁵, Oxford, 1915⁶; in religion, the informative lectures of C. H. Moore, *The Religious Thought of the Greeks* (Cambridge, U. S. A., 1916)⁶; in art and archaeology, Stobart, *The Glory that was Greece* (Philadelphia, 1915)⁷, and Powers's *The Message of Greek Art* (New York, 1915)⁸. Miss Richter's admirable *Guide to the Classical Art Collection in the Metropolitan Museum*, New York, was noticed in THE CLASSICAL WEEKLY 11.200.

For our indebtedness to ancient Greece, there are the stimulating lectures (some of these apply, however, to Russian conditions, primarily) of Zielinski, *Our Debt to Antiquity* (London, 1909), and Mahaffy's disappointing volume with the title which challenges our interest, *What have the Greeks done for Modern Civilization?* (New York, 1910). For the latter book see THE CLASSICAL WEEKLY 3.220-221.

For those who may be fond of historical fiction, which aims to be reasonably veracious as to the ancient background, there are Gaines's *Gorgo* (Boston, 1903), Davis's *A Victor of Salamis* (New York, 1915), and, with less emphasis on the fictional side, Robinson's *Days of Alkibiades* (New York, 1916)⁹.

Studies in Greek literature have been noteworthy. Still deservedly popular is the work of Symonds¹⁰, *Studies of the Greek Poets*³ (London, 1902). Mackail's *Lectures on Greek Poetry*² (London, 1911) in general show discrimination and excellent taste, but the author is a false guide for Pindar¹¹. Extremely helpful are the Columbia University Lectures on Greek Literature (New York, 1912)¹². Valuable interpretations of Euripides are the books of Decharme, Euripides and the Spirit of his Dramas (translated by Loeb; New York, 1906) and Murray, Euripides and his Age (New York, 1913)¹³. Students of English literature will find much information in Collins's *Greek Influence on English Poetry* (London, 1910) and the volume entitled *English Literature and the Classics*, edited by Gordon (Oxford, 1912)¹⁴.

¹Beginning with Tsountas and Manatt, *The Mycenaean Age* (Boston, 1897). Compare also Mosso, *The Palaces of Crete and their Builders* (New York, 1907), reviewed by Dr. Shear in THE CLASSICAL WEEKLY 1.228-229; Hawes, *Crete, the Forerunner of Greece* (New York, 1909), reviewed by Professor K. K. Smith, in THE CLASSICAL WEEKLY 4.166; Baikie, *The Sea-Kings of Crete* (London, 1910), reviewed by Professor K. K. Smith in THE CLASSICAL WEEKLY 4.158-159.

²For a book by Lang, see THE CLASSICAL WEEKLY 4.109-111; for books by Leaf see THE CLASSICAL WEEKLY 6.125-126, 10.62-64.

³See THE CLASSICAL WEEKLY 3.118.

⁴See THE CLASSICAL WEEKLY 4.100-102.

⁵See THE CLASSICAL WEEKLY 5.117-118.

⁶See CLASSICAL WEEKLY, 10.214.

⁷For a review by Professor Robinson see THE CLASSICAL WEEKLY 11.21-22.

⁸For a review by Professor Robinson see THE CLASSICAL WEEKLY 8.29-32.

⁹Reviewed by Professor Jones, in THE CLASSICAL WEEKLY 11.127.

¹⁰Students who admire this lover of Greek poetry will be interested in his biography by Horatio F. Brown² (London, 1903).

¹¹See the review by Professor Shorey, in THE CLASSICAL WEEKLY 4.93-95.

¹²Reviewed by Professor Goodell, THE CLASSICAL WEEKLY 6.123-124.

¹³For reviews of these books see THE CLASSICAL WEEKLY 1.5, 8.77-78.

¹⁴Both these books were reviewed by L. R. Van Hook in THE CLASSICAL WEEKLY 8, 125-127.

But it is with interpretations of the Greek genius and ideals that we are here especially concerned. An early volume in this field was Butcher's *Some Aspects of the Greek Genius* (New York, 1893). This contains some good essays but, as the title indicates, it is not a comprehensive treatment. Dickinson's *The Greek View of Life* (9th ed., New York, 1915) has enjoyed amazing popularity. This popularity is, in large measure, deserved, for the book is well written, easily intelligible to the non-classical reader, and is sound, on the whole. And yet Mr. Dickinson's survey could now be greatly improved by a revision of the rather dogmatic discussion of such topics as religion, slavery, economics, women, etc. Livingstone's *The Greek Genius and its Meaning to Us* (Oxford, 1912)¹⁵ has won decided favor in the study of a difficult and elusive subject. Although the Greek scholar will not find the work flawless, unquestionably the writer has shown knowledge, acumen, and judgment in a book which can be recommended to inform the intelligent reader and stimulate the student. I shall mention last a collection of essays, discussions, and lectures edited by Lane Cooper, entitled *Greek Ideals* (New Haven, 1917). This volume promises to be of value in the service of assisting students to a better understanding of Greek culture and civilization.

Let us now turn to the examination of the book under review.

As stated in the Preface, Mr. Burns's purpose is to attempt an analysis of some of the ideals which are usually called Greek (i.e. Athenian). These ideals are moral in the widest sense; little is said of the position of art in Greek life; "even of literature and philosophy we shall speak only in so far as these provide evidence of moral ideals which are typically Greek". The author further states: "The versatility of the Greeks is more emphasized than any single idea such as 'harmony' or 'beauty' to express the Greek ideal. But in all their ideals what is most prominent appears to be sociability".

In the book are 17 short chapters: I-V, Athenian Religion and Festivals; VI, Politics; VII, The Epic Tradition; VIII, The Fifth Century; IX, The Old School; X, Socrates; XI, The Philosophers; XII-XV, Plato; XVI, Aristotle; XVII, The Afterglow.

In Chapters I-V emphasis is placed on the social character of Athenian religion in which activity all the Athenians participated. The great festivals, then, were of very great importance as social activities; e.g. the Anthesteria, Panthenaea, Dionysia, and Eleusinia. Mr. Burns's thesis here is perfectly sound and he is justified in emphasizing it, as all who have any knowledge of ancient Athenian life would agree. It must be confessed, however, that these first five chapters, devoted to religion and the festivals, are of no importance in themselves; they are very sketchy, and much better accounts are readily accessible.

In subsequent discussions Mr. Burns is more at home. The chapter on Politics is good in its comparison with our own of the Greek view of the laws and the *polis*. The gist of the chapter is this: "The Athenian ideal for a political society is autonomy so far as its external contacts are concerned and individual liberty, at least for a few, within an administrative system which is regarded not as a mechanism but as a living organism". The exposition is sound; Mr. Burns, however, is in error, I think, in his repetition and overemphasis throughout of the dogmatic traditional view of the Greek aristocratic conception of individual liberty, e.g. "it seemed essential that liberty and equality should only be the right of a few males" (page 76). See also

page 109: "Society was conceived only in terms . . . of a small social caste"; 112, "The Athenian citizen might object to doing manual labor"; "A grievous limitation of the Fifth century view of intelligence is in the restriction of the ideal of character to a small number of the male sex". These traditional views, originally taken wholly from the philosophical literature, need to be revised in the light of actuality.

In Chapter VIII, the following points are quite correctly elucidated: (1) the development of individuality, (2) the hatred of tyranny, (3) the life of public action, (4) the stress laid on public speaking and interest therein, (5) the value of bodily development, (6) admiration for the intelligent man but not for the intellectualist, (7) the conception of reserve or control.

Chapter IX, *The Old School*, is pleasantly written. It is a discussion of the admiration of the Athenian *laudator temporis acti* for the 'good old days'. Aristophanes, of course, is drawn upon heavily in the consideration of such topics as (1) love for country life, (2) admiration for simplicity, (3) affection for animals (compare Xenophon's minor writings), (4) view of women, (5) the decorous and the indecorous, (6) the view of science, (7) the view of practical issues.

The discussion of Socrates¹⁷, although brief, is good. It presents a reasonable outline of the thinker, his ideals, and the apparent inconsistencies of his thoughts, beliefs, and teachings. Is Mr. Burns fair to Xenophon when he says (145-146) in unqualified condemnation, "In all essentials Xenophon's testimony is worthless, not less as to the religious belief and practice of Socrates than as to his character; it is a complete misrepresentation"¹⁸.

Some of Plato's views on society as found largely in the Republic form the basis of discussion in Chapters XII-XV. In XVI there is adverse criticism of both Plato and Aristotle for not considering the State in its inevitable international relations. The fact is disappointing, but should we be surprised? Mr. Burns himself would doubtless admit that the international mind is a conception of recent years and just and peaceful international relations are even to-day unhappily far from realization. The author further points out in this chapter Aristotle's great inferiority to Plato as a thinker on social ideals. But one must keep in mind that the two philosophers were thinkers of very different types of mind and divergent interests.

The concluding sentence of the final chapter (*The Afterglow*) truthfully affirms: "These Greek ideals illuminate our own desires, and the critical study of them may give us many indications of the way in which to deal with the evils of our own day. For liberty is not yet attained in any country, society is not yet one, the love of beauty is still believed to be somewhat improper, and no one yet knows the true value of reasoning".

In conclusion it may be said that Mr. Burns has written a useful and readable book. The author himself modestly states in the Preface that "the book contains no reference which will be new to scholars and no subversively new conclusions drawn from the old evidence", and, further, "in a field so large, even though severely limited, it is almost impossible to satisfy either the requirements of scholars or the expectations of the ordinary reader". While this is quite true, yet the book will be of service and is welcome.

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¹⁵Reviewed by Professor Shorey in *THE CLASSICAL WEEKLY* 6.132-134.

¹⁶See Zimmern, *The Greek Commonwealth*, and Van Hook, *The Classical Journal* 11.49 ff.

¹⁷A recent study of the Athenian philosopher is the book of Cross, *Socrates: The Man and his Mission* (Chicago, 1916), reviewed by Professor English, *THE CLASSICAL WEEKLY* 11.84.

¹⁸For a sensible discussion giving the opposite view see Baker, *The Classical Journal* 12.293 ff., *An Apologetic for Xenophon's Memorabilia*.